



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 280.

The Principles of Nature.

GENERATION.

The exclusively scientific—those who habitually limit the manifestations of power to methods, formulas, or laws cognizable to the natural senses—are seriously puzzled just now, over the fact that seems to have proved them to a partial recognition, that oaks may germinate and grow *independently* of acorns. Drowsy senses, that have so long recognized only moonlight (reflected light), now that a flash of light more direct from the sun seems to arouse them, are immeasurably bewildered, and the yawning, stretching and rubbing incident thereto, would excite our mirth, were it not so sad to reflect that the science *par excellence*—the scholastic wisdom of the nineteenth century, were so confined to musty records and the authority of *sexes*, schools, parties and régimes, as to have become practically infidel to all ideas of a power or principle above the range of the natural senses. Recognized forms, organs and institutions, have become so near and dear to certain classes that they have come to embrace those organs and forms, and institutions, and hold them close to their bosoms as the real sum and substance, when in truth they are nothing except as they manifest and embody *uses or Spirits*. The infant that presses the shrunken paps of its grandmother for nourishment, is not more sadly mistaken than those overgrown babies who insist that humanity is always to be nourished and strengthened through the organs that contributed the milk adapted to infancy. And yet they hold on, and try and scramble, and piteously cry with starvation, insisting still that there can be no other source of nourishment for the varied conditions of youth, manhood and old age.

With the innumerable facts of experience, even, wherein the senses have been appealed to in behalf of creative or generative principles, showing that both vegetables and insects have been projected where no human credulity could believe, nor human ingenuity conceive, the possibility of there having been seed-organs to embody and manifest the vitalizing principle, we must think that those who would pass for thinkers have been stupid and dormant enough in their shells, when now, for the first time, the succession of forest growth has aroused them, and forced upon them the *astounding* conclusion that oaks may be, and are, produced independently of acorns.

For one, it seems to us the Gospel record and the Christian theory have been pondered and held as little more than an empty treasury, when men devoted to their study and professing a recognition of their Spirit, are so astonished when they find nature slyly hinting what is so plainly taught in that theory; viz., that the Spirit or principle of all life is a divine power existing prior to any natural form, and consequently previous to any seed, which is only the generative organ to embody and manifest that Spirit or principle; and that the spirit may project directly the outward manifestation through an aggregation of its forces, independently of the seed-form.

Outward nature is only the shadow or image of spiritual

facts to which this outward corresponds. So natural generation pre-supposes spiritual generation as its prototype.

Do not let us confound spiritual generation with the transition of the soul from the earth to the Spirit life, nor with that usually termed the "new birth" or "regeneration."

Spiritual generation impresses our thought as being the spiritual organization of infinite essence, and its projection into direct individuality or personality without the employment of the corporeal form, or subjection to human conditions and limitations. The projection of the oak without the use of the acorn is one of the innumerable analogies of nature correspondent to this spiritual fact.

Regeneration or the "new birth" is the bringing of the human Spirit during its natural or physical environment into such conscious relation with the Infinite and Eternal, that the laws and principles of the interior or spiritual world are recognized as the only dominant and valid authority in regulating the life in its triple relations with the Infinite Source, with human kind, and with nature. Engrafting of the tree with another branch or bud, and thus producing another fruit, is a natural correspondent of this spiritual fact.

The manifestation of the oak through the acorn corresponds to the manifestation of the soul through the natural process of generation by physical, generative organs.

Now, the Christ of the Christian Scriptures was an individualized form so unlike angels that his projection was not exclusively spiritual, and so unlike man; nor exclusively natural, and thus unlike the angel. As his life and mission were designed to be mediatorial—to restore and re-unite the sin-saddened of the natural to the unfathomed felicities of the heavenly life—so his birth must necessarily partake of the character of both. In order to communicate with, and dispense, the truths of heaven to fallen man, he must necessarily become flesh and dwell with men in conditions adequate to establish the requisite relations. So we find the heavenly or celestial side of this divine messenger secured in that he was projected by the Holy Ghost; and the human or terrestrial was equally authenticated, inasmuch as the physical organization of the Virgin was employed to give expression thereto. We are painfully aware of the fact, that the ordinary sensual conceptions and materialistic notions have either induced theologians and speculators to glide lazily over this profound truth of the immaculate conception, with its living and immense freight of good to the human consciousness, or have slyly traveled around it, treating it as a kind of mythical ghost of chilling presence, never to be seen or felt as a substantial reality, full of life and power—notwithstanding, there is no fact of sacred writ more pregnant with rich beauty, more directly allied to human interests than this, the starting point of the whole Christian system of reconciliation. Paternally allied to heaven through the Holy Ghost, or the fundamental Divine Creative Power and Love, and maternally allied to humanity through the Virgin, who so fit to be the inspired messenger of the Highest, to restore man to a knowledge and love of his Creator! Planted in an earthly nature

maternally, and thus enabled through every human pulsation and pore to feel and sympathize with all the weaknesses and wants of humanity; and paternally announced through a spiritual generative principle that fortified the celestial side of his character, thus making him invincible to all the power and arch-trifice of Satan and of sin; such was indeed the very Christ of the nations—the Redeemer of mankind!

While Christians generally have bestowed only a vacant stare and unmeaning nod upon this scriptural record of the conception of the Saviour, and skeptics have been lavish with derisive jeers, we do not expect to assert the absolute truth and substantial reality of that record without again stimulating the vacant gaze of a loose and limping school of professed Christians, and also awakening a fresh volley from the sublimated balancing wing, skepticism.

Within the limits of a weekly journal, one may not aspire to treat adequately the points that grow naturally out of this subject; but let us briefly endeavor to present a few points of our thought, hoping to meet some recognition, and stimulate to some new activity, perchance, of the mental resources.

In speaking of the Holy Ghost, no one will understand us to mean more than an element of the creative power. Really, we may not suppose this a personal existence, cognizable by the natural perceptions; for thus we virtually convict the mother of Jesus of harlotry, and so justify the tenets of skepticism with reference to this whole matter.

The Creative Power is a holy tri-unity, or a unit composed of triple elements harmoniously or perfectly united. In Scripture phrase, those elements are given as Father, Son and Holy Ghost, to which we may add as synonyms, Wisdom, Will and Love. These terms, as a united Creative Power, produce an orderly and harmonious result. Love vivifies or impregnates, Wisdom organizes or orders the methods of expression or utterance, and Will is the executive or uttering principle. These terms, in their divinely harmonious order constituting the divine Holy Trinity, must be reproduced in their true order in the sphere of the human life, else that life is undivine, and consequently *disordered* and *disunited*. If in the sphere of human life the human organization becomes active, merely in obedience to the will, and the will be only stimulated, or more properly, pressed by the intellect, by some constrained or calculated motive, unwarmed by a single ray of love, one single want or attraction of the heart, then that action is a feebly and can not contribute, in any essential degree, either to exalt and enlarge the life of the actor, or to satisfy the yearning wants of human kind, who constantly long for true unlimited communion and fellowship. So, too, if action be inspired by Love alone, unaided and uninformed by the directing or organizing principle of Wisdom, then, although the will may be influenced by the growing heat of the power that incites it, and bound to execute the pleasant deed, still the action is necessarily partial and inadequate to the highest human felicity. And this is all manifestly because Deity is an active unity of these three terms, or a Holy Tri-unity of attributes; and man,

created in image or express in his life the source of his being, must image or express it in the same order of tri-unity, else the life is disordered and partial, and not divinely informed. So it will be perceived, although recognizing the tenuous validity of the old theology, we would present no word which would seem to imply the admission of that complicated notion, that glaring absurdity, a tri-unity of persons in the Holy Trinity.

Thus we have endeavored to present a few brief hints and suggestions concerning the principles of generation as both naturally and spiritually operative. The seeming digression concerning theological terms and principles we deemed unavoidable in order to prevent misapprehension. On some future occasion, if deemed desirable, we may present a more complete exposition of the principal points involved.

W. N. K.

FRANKLIN, N. H., July 21, 1857.

DISCUSSION ON SPIRITUALISM.

LA PORTE, IND., August 25, 1857.

MR. EDITOR:

Having looked in vain over your last issue for an account of the recent debate upon Spiritualism, just concluded in our city, and finding that the terrible ice of the "powers that be" has intimidated the more "gifted," I feel strongly impelled to send the facts according to my best understanding of them, believing, as I do, that every new triumph over the hosts of darkness is worthy to be chronicled.

Be it known in the outset, that our neighborhood rejoices in a number of persons embracing the extreme and antipodal views of Spiritualism on the one hand, and materialism in the form of *Adoration* on the other. Dr. Pease, of Cincinnati, an able and efficient lecturer upon the Harmonical Philosophy, was called upon to defend its claims in debate; and the Rev. Mr. Berick, of Lowell, Mass., generally regarded as one of the most gifted preachers of his denomination, either east or west, by request of his Advent brethren, took the field in favor of the soul sleepers. The former urged upon his opponent a form of question admitting of more latitude, but in vain, and finally, in opposition to the advice of his friends, though not unwisely, as the event proved, he accepted the following wenger and narrow one:

"Is there Bible evidence that the phenomena of modern Spiritualism are produced by disembodied human Spirits?"

Orpheus Everett, Esq., of the *La Porte Times*, kindly consented to moderate the discussion. The Doctor opened it with very appropriate remarks. It was a duty to prove all things, and retain whatever was found truthful and good, etc. This task, as a reformer, was in many respects an unenviable one. The course he would be forced to pursue often resulted in the alienation of friendships, yet the live, earnest seeker after the good and the true must disregard such consequences, and even "hate father and mother," lay aside the nearest and dearest personal prejudice, or he was unworthy of the truth.

He was painfully conscious that in that debate he must utter words which would fall harshly on some ears, and appear irrelevant and even shocking to others. He would gladly avoid unnecessary severity, but allegiance to truth and to God required him to speak with great plainness.

Relying, as he should, on his own highest intuitions, he was liable to cross any and every theory in his path; but he rejoined in one feature—he stood there upon his own individual responsibility, and as the advocate of no sect or party. It was a relief to him to know that his word would be received by no one as authority beyond their intrinsic reasonableness, etc. He sincerely hoped and believed that his worthy opponent would not stoop to employ the method sometimes pursued by clergymen, that of appealing to the sectarian and religious prejudices of the audience, instead of relying upon fair argument and legitimate deduction.

The main argument of the doctor, in our view, most triumphantly demonstrated the proposition, that the spiritual manifestations of which the Bible was a continuous record, were produced, not by direct act of the Deity, as the language of Scripture, literally interpreted, would indicate, but were made by subordinate spiritual agencies; the language of Scripture being in this, as in other instances of philosophy and science, the language of mere appearances. When the Bible speaks of the firmament as a solid body, dividing the space above the earth, or of its foundation and corner stones, or of the movement of the sun around the earth, a man would be thought simple who would receive the expressions as literally true; yet

precisely such language, urged the Doctor, was there used respecting the Deity, Spirits, etc. Any other form of expression would not have been adapted to the narrow range of thought, common to the earlier ages. The subordinate spiritual agencies mentioned, were then proven to be strictly human, by a mass of evidence showing that the manifesting Spirits of olden as well of modern times, did certainly possess nothing more than the thoughts, motives, feelings, errors, weaknesses, modes of action, and, in short, the characteristics of human Spirits—clearly showing that where such a Spirit is logically required, there it must necessarily be admitted to be. Then, by a careful comparison of modern with the ancient manifestations of the Bible, their identity was established; and thus the proposition under discussion was triumphantly sustained.

Finally, the Doctor proceeded to advance proof which he considered of much less importance, in the form of isolated passages and texts which, so far as reliable and consistent, enabled us, in many instances, to prove manifestations from, and even the appearance of, individuals formerly in the earthly sphere.

This last appeared to be the only kind of argument which the Reverend gentleman had a taste for, or was willing to even attempt to handle. In his very first speech he declaimed bitterly against the first mentioned mode of argument as highly improper, though he most unfortunately forgot to give us any proof of the assertion.

The Doctor's course of argument was evidently quite unanticipated by his opponent; the former with characteristic levity and forbearance, immediately deviated from his original plan, so far as to oblige the Reverend gentleman with a specimen of the earnestly desired text-proof, which may be found in Samuel 28: 12-19, in which it is expressly declared: "And Samuel said to Saul;" "And Saul answered." And Samuel further says: "To-morrow thou and thy sons shalt be with me." The following is the substance of Mr. Berick's reply:

"This case is clearly one of deception. Saul, forsaken of God for his sins, sought this notoriously wicked witch of Endor to obtain forbidden information; therefore it is unreasonable to suppose God would permit a genuine Spirit manifestation. The whole affair was merely a clairvoyant vision to rebuke Saul for disobedience; beside Saul with his face on the ground could not see Samuel, if present; the very expression 'ascending out of the earth,' shows it was a vision. 'Do Spirits live in the graveyard?' complacently asked the Reverend commentator! The presence of the cloak also shows: it 'Do Spirits wear cloaks?'

This was evidently received by his brethren as a capital stroke, both of wit and argument, judging from the momentary exhibition of ivory and faint applause. The prophecy concerning the fate of Saul and his sons, he thought, meant simply that they should, on the morrow, become unconscious in death!

In reply the Doctor said: "The expression 'I saw Gods,' etc., was strong evidence to him that the people of old were accustomed to regard almost any spiritual or other remarkable manifestation as from God or from 'the gods.' Concerning the sons of Saul, any unsophisticated mind would infer the meaning to be, that the sons should on the morrow be with Samuel in the spiritual world.

"The woman of Endor has been represented as a very low character. I deny the charge and call for the proof. She was unquestionably strongly solicitous for the personal well-being of the king, both before and after she ascertained who her visitor was. She showed a willingness and even anxiety to obey the laws of the land, tyrannical as those appeared to be, which bore upon her individually; but perhaps the best proof of her good character was to be found in the fact that she was meekly and patiently returning good for evil. That under the circumstances she was an excellent medium, might have been her misfortune, certainly not her fault. For which of these good deeds is she condemned? That men professing a religion which thinketh no evil, can, in the face of this evidence, call her a bad woman, is to me but a striking proof of the power of religious prejudice. That Saul's face was necessarily on the ground during the interview, I must also deny. It is only said, 'he stooped with his face to the earth, and bowed himself.' Should my worthy opponent attempt to show his respect for a Spirit, either in or out of the body, by a movement of his body in the opposite direction, I fear the gesture might be sadly misinterpreted!

"The petty criticism respecting Spirits 'ascending out of the

ground,' seems scarcely worthy of a passing notice, except as indicating the exceeding crudeness of the Reverend gentleman's views of Spirits and of the Spirit world. Space and time are doubtless predicable of this sphere, but scarcely of those above it. But to the main point: By common usage the word 'perceive' means to observe, to discern, actually to see without let or hindrance, and no subterfuge sought to prop a sinking cause can, using the literal mode of interpretation, make it to mean otherwise. A figment of the imagination can not properly be said to speak. A vision, as my friend supposes, could not and did not speak to Saul, nor is it to be supposed that the king answered language that was not uttered. The Reverend gentleman seems wholly unconscious of the fact, that by thus spiritualizing this passage, he has entirely abandoned the principle of literal interpretation, for which he is noted as being a great stickler.

Again, we freely acknowledge that Samuel was not in the highest sphere of thought and feeling, for in his childish feelings of revenge were cherished toward Amalek, and Saul was reproved for not being sufficiently murderous in his disposition and his acts. Doubtless much allowance should here be made in consideration of the imperfect character of those early times in the world's history; but I feel as confident, in view of the fact, that God, whose essence is love, and whose every decree concerning man is one of peace on earth and good will, did not, as some teach, speak directly through Samuel, as I do that the affair should not be regarded as a vision. That it was no fiction is sufficiently evident from the fact that the prophecy was uttered and actually fulfilled! a startling fact to the doubter in Spiritualism, and one altogether fatal to my opponent's position.

It is said clairvoyance explains the matter; very well; this is an implied acknowledgment that mesmeric phenomena are real and truthful. Now there is no fact better settled in this department than that, by clairvoyance, Spirits are every day seen and identified, and that by it important and truthful messages are communicated from Spirits to their friends still in the body. Here, then, in the outset, we have a full and satisfactory acknowledgment of the truthfulness of the leading proposition of Spiritualism, and an affirmative answer to the question under discussion. But my friend has done more than this for our cause. He has, though perhaps unwittingly, made the tacit acknowledgment that prophecy, the strongest prop of the divine authenticity of the Bible, can be, and in this instance was made, not by the Holy Spirit moving some holy men of old, but by the operation of natural and familiar causes through a contact bag!

Of the astounding argument implied in the query, "Do Spirits wear cloaks?" I am not, I presume, fully seized; but if my worthy and revered opponent means to argue that Spirits should appear, if at all, in a state of nudity, I fear he will be found advocating his religion at the expense of its morality!

Thus, Mr. Editor, you have a brief but faithful record of one phase of this debate. Did your space and patience permit I would like to add the main argument, but shall content myself with offering only a few more particulars. On the third evening the Doctor threw down the glove upon the Bible question regarded from the rational standpoint, stating that, with proper rules of debate, he was ready and willing to meet in discussion of that question, any clergyman or other earnest seeker after truth, almost any time within a few weeks.

I need scarcely add that none has as yet been found with sufficient confidence in his cause—I beg pardon—I mean, of course, with sufficient leisure to debate!

On the same evening the Doctor offered, with other proof, the case of Moses and Elias on the Mount of Transfiguration. Strange as it may seem, this also was regarded as a vision by his opponent.

In reply the Doctor said, "If this case is as he asserts, a 'mere vision,' I fear the gentleman's religious faith is likely to undergo a damaging process, ending only in its destruction. He then showed that the leading peculiarity of his opponent's belief rested upon a literal interpretation of the same Greek word in other passages of the New Testament! At this juncture the Reverend gentleman seemed to lose all patience with the discussion, which, he declared, had to his certain knowledge proved thus far quite uninteresting to the audience.

Would you believe it, Mr. Editor, some were so uncharitable as privately to insinuate that it had, to all earthly appearances,

proved still less interesting to the gentleman himself! He further declared that the Doctor had made no advancement in argument since the first night, and notwithstanding the original agreement to debate four nights, he demanded that the debate should then and there end.

The Doctor immediately arose, and insisted that the debate should continue according to agreement. Mr. Berick, calculating on the strength of his people in union with the Orthodox, wished the question referred to the audience. With a general protest against the movement, the Doctor yielded, and the audience voted for a continuance.

While the question was pending, an interesting scene occurred worthy of note. Considerable uneasiness was manifested by several last the failed attempt to prematurely close the debate should be construed as a tacit acknowledgment of the Bible champion's defeat! One preacher of the Campbellite order, named Lane, officiously stepped forward, and, in violation of parliamentary usage and of gentlemanly courtesy, made so gross a personal attack upon the Doctor as to disgust several of his own friends. The cause of this pettish outbreak was twofold: he could not avoid a halting sense of the fact that the Orthodox, or rather Bible, element of the debate was sally on the wane, growing smaller and beautifully less! Beside that, the Doctor had presumed to push the war into Africa, by fearlessly making and repeating his challenge; such audacity stood unrebuked before him, and, as his soul fills with holy horror at the evident success of this "doctrine of devils" in the very midst of his own golly labors, he resolves, like that renowned hero of whom we read, having a wash-basin for a helmet, to rush forward, and, dealing one tremendous and deadly blow upon the enemy, patch up the gap as best he could; but the righteousness of the cause, the apparent hypocrisy of the motive, and the lifeless and feeble style of the effort, were elements which resulted in one fatal crash on his own head.

"The Doctor," he said, "has entirely failed to advance anything in the form of argument, but has constantly kept up an attack upon the sacred word of God, etc. So little foresight does he manifest, that for three nights he has been laboring to destroy the credibility of his own witness—the Bible; but that blessed book warns me of just such characters, under the name of 'deceiving spirits,' who would deceive if possible the very elect," etc.

The Doctor arose and replied to this tirade (the grossest features of which I omit) with exemplary courtesy and entire good humor, doing more than justice, as some thought, to the Elder's motives, and commending his independence, inasmuch that some of the audience, who perhaps were unaccustomed to hear expressed the spirit of a genuine Christian charity, united with the severest truthfulness of principle, began to fear too great concessions; but soon, I fancy, they were apprised of this mistake, and satisfied that brother Lane had, to use a Western expression, "aroused the wrong passenger." A simple comparison sufficed to show that the Doctor's position on the Bible, so far from destroying its credibility by monstrous claims of a directly Divine origin, actually invested it with all the credibility which ought, under the circumstances, to attach to human witnesses. "As to 'deceiving spirits,'" said the Doctor, "I entirely agree with the Reverend gentleman who has assumed the office of censor in this debate. There are indeed far too many abroad in the land. It is the crying curse of the times; and the first duty of every true man is to attack them when opportunity of fire. I long since devoted myself upon this altar, and as long as God gives me life and strength, will I labor. Now, this very debate was entered on by me with a purpose to confound, rebuke and expose, as far as possible, just such 'deceiving spirits' as those who, like that gentleman (pointing to Elder Lane), while professing the pious and lowly followers of a Gospel which, in their view, forbids the wrong of slavery, have the unblinking assurance to baptize the institution into the Church—to purchase the sacramental emblems with the price of blood, and gaily shake hands, even at the communion table, with those who, according to the theory, traffic in church members, and in the members of Christ's body—plunder cradles, and sell women on the auction block for unmentionable purposes! Out upon such shameless hypocrisy! From such 'deceiving spirits' good God deliver us!" You may well imagine that such timely words for the cause of truth created no little sensation in Allen's hall that night.*

Next in the programme arose a dear brother with soul over-

flowing with Methodist gallantry, to make the flattering motion that, in the opinion of the audience, the real merits of the question had not been touched; but the spell was broken, and in the emphatic language of Sam Slick, "It couldn't be did!"

On the succeeding and last night of the debate, the Hon. C. W. Catherer, having been called to the chair in consequence of the absence of Mr. Everett, the Doctor offered his stock of minor evidences in the form of passages and texts of Scripture, scarcely one of which was noticed by his opponent.

Thus ended one of the most exciting and deeply interesting debates I ever attended in Northern Indiana. The fountains of the great deep of sectarianism were agitated to the common horizon; and although it occurred at the hottest season of the year, it was well attended, both from city and country; some even were noticed from so great a distance as Niles, Mich.

Perhaps the strongest evidence that an essential work was begun, was to be found in the fact that the Orthodox, who commonly regard the Adventists as unevangelical, and deadly foes were soon driven to fraternize in most loving cooperation against the common enemy.

* The Doctor afterward stated to the audience that he used this language, not as expressive of his own views of slavery, to which he had labored to give the merit of philosophy, as well as religious charity, but merely to exhibit the glaring inconsistency of many Bible advocates.

ORIGIN OF MAN.

BY E. G. ATWOOD.

Continued from our last Number.

Having passed the mineral and vegetable existences, we now come to the animal; and here let us repeat, that as the elements of matter pass through different changes, they become more refined, and the spiritual essence created by the action of the different elements so refined upon each other, are more refined. It requires the combination of a few different elements to form mineral; to form vegetable it requires more, and the more refined the vegetable the more refined the elements.

At this stage of the world, there is not yet a spiritual essence capable of so uniting mind and matter as to create a higher existence than vegetable, but we will follow the workings of nature in her progressions.

We stated that matter drawn from the sun became refined during its passage to earth, and produced light; that light produced electricity of a quality suitable to give life and vitality to vegetation, and that vegetation spring into existence spontaneously. Vegetation in its growth receives much of its nourishment from the atmosphere, and among the elements that it absorbs from the atmosphere is carbon; and as the vegetable falls to the ground and decays, it deposits its carbon in the earth. Carbon is the most refined of all elements, and has a chemical affinity for every element in nature (i. e., we think so) and is one of the most important. The spiritual essence which gave life to vegetation, becomes very much more refined during the process of the growing and decomposing of the vegetable, and increases its number of elements. It now contains carbon as one of the elements, and while in contact with the earth, the carbon attracts to it iron, the iron gives it a new element, and generates heat, and this spiritual essence now generates a new nature, and we call it magnetism—an essence which supports animal life. And nature, with this new spiritual essence, proceeds to bring into existence animals. At first animated existences spring into life spontaneously, but in a very minute and inferior form. At first little intelligence is possessed, merely enough to aid in sustaining life, but by continued development, in time this process arrives at a more perfect state of animated nature.

The progression of the animal refines and increases the quality and quantity of magnetism; and as magnetism so increases, mind is able to bring into life more developed animal intelligences, and by tracing this process we would find that man is the ultimate of the animal creation on this earth, and that he is only a progressive being, developed from the most inferior animated nature.

We will examine the animalcule and see what it is composed of. It has, firstly, a mind, an intelligent mind, capable of seeking food; also fear and playfulness; but we find none of the higher elements of mind such as belong to man. Secondly, we find a body adapted to the mind it contains, and so organized by nature. Thirdly, we find that this body and mind are united by a spiritual essence—three existences, forming a triunity—and if this spiritual essence should lose its affinity for the

body or the mind, then the mind and body would separate. It is this spiritual essence which unites the mind to the cellular matter of the body, and the mind acts upon this essence, and the essence upon the body.

If we advance to the more developed portion of animal nature, say to the lion, we see to the domestic animals, we find the same principle of nature to exist. For instance, the lion is an animal possessing a mind, and a body which is organized and adapted to it, and a spiritual essence which unites the mind to the body, and acts through it. We find the mind in this case to be more extensively supplied; we find a greater vitality to seek food, one of fear, one of playfulness, but we find still more; we find courage and determination, notwithstanding which we find a principle of nobleness and honor; we find one of dignity; we find a love for their prey, and in the manifestations of these principles and longings of mind, we find them to be none other than those principles that belong to, and exist in, the great Deity. Mind. It is true that the lion is not a perfect being, for if he were, then nature would have stopped at that point, and progression would have ceased; but progression is a principle of mind, and tends to perfection.

There are animals yet more advanced in the scale of development than the lion, and we can find the development to approximate to those of the human race; and as we advance in the examination, we find that as each race advances, and becomes more and more intelligent, and the principles of the mind increase in number and improve in quality, likewise does the physical body increase in refinement and improve in form, and when we arrive at man, we find him a triunity, that he possesses a body and a mind, and that these two are united by a spiritual essence, the same as in the other cases.

Man is an immortal being, his mind having an organized form, and that form exists throughout eternity. It receives its elements and principles from its father, and is sustained by its mother and surrounding circumstances. It attracts to it a spiritual essence, and through the aid of this essence it forms a body adapted to it in form, shape and size. The elements of the body are immortal, but the body is not, for when this essence is no longer able to make and keep a harmonious relation between the mind and the body, a dissolution follows, the one to exist in form and intelligence as organized, the other to surrender its form and return to its elementary state for reformation. Hence we should not feel that God has underrated his powers and wisdom, or that we ourselves take upon ourselves serious discredit, if we sustain a relation to the animal kingdom universally; but we should profit by the fact, and we are influenced to devote all animated nature, whereby we can do something toward advancing future generations. Man should not claim that he knows there exists a personal God who manufactures man and things as a mechanic manufactures instruments, unless he has some more evidence of the fact than his ideas, which are only the result of education. I know a Methodist minister who said he saw God face to face, and God told him he must go and preach; but he does not believe that I ever saw my Spirit-friends and converse with them, consequently his word is no evidence to me.

Spirit True story near New York. — During the last years of the earth life of E. J. Smith, the well known liberal spiritual minister, his public labors were principally in the counties of Madison, Cheango and Osgood, N. Y. While we were at Hartsville, Cheango county, on the 18th inst., at the house of A. Dodge, in company with Mrs. Mudge and Mrs. Town, Dr. Smith made himself distinctly manifest. At first we saw him standing near Mrs. Mudge. He then passed from her toward Mrs. Town, and extending his hand with a gentle smile, said: "You will pardon me; you remember when I saw you last, I made a brief call, and told you I would come and stay longer next time." Mrs. Town, on hearing these words, thought he immediately spoke out and declared that when she saw Dr. Smith last, he did make a short call, and used the precise language we communicated. We had no conversation with any person to give us a clue to the fact. — Spiritual Clarion.

THURSDAY EVENING. — Mrs. O. A. Hollenbeck, of Onondaga, N. Y., while at the public meeting of Mr. and Mrs. A. J. Davis, held in that town on Sunday, June 29, was suddenly seized by a strange Spirit influence. At last, however, she was compelled to yield, and was made to hurry home with all possible dispatch. On her arrival, she found her little boy, between two and three years old, hanging in a most perilous situation over the eastern, and he was in a condition so inextinguishable that in all probability he would have fallen and been drowned, had not Mrs. Hollenbeck reached him in season. — Id.

Eubius and Wangchuk

NEW YORK, SATURDAY, SEPTEMBER 22, 1907

STEELE GUYER

While we admit the entire honesty and sincerity of Mr. Harvey, we submit that this whole affair ought to be a deeply important lesson. The writer of this, let it be presumed, is known as fully as Mr. Harvey or any one else can believe, that the Bible is a special revelation of God to man. He believes this more fully than ever, since, as a Spiritualist, and in some sense a medium, earnestly seeking to know the divine will, the interior sense of the Bible has in some degree become apparent to him; and he is willing, according to his gift, to defend the truths of that book against a scoffing and gossipping world, whenever he feels inwardly called upon to do so. He also believes in the absolute independence of a church and a religion, but only of that whose center of vitality is love to God and man, and which flows out in orderly love for all humanity; but he as sincerely believes that all associations, and all views and interpretations of the Bible, the outworkings of which would result in association, are doomed to pass away. He believes that the period of the old sectarian Church, useful in its time, has now run out, or is running out; that God has ordered it so because the better day was because it would have no fruit, and now intends to gather the lovers of good and truth from all sects and parties into the new, universal, unsectarian Church that is about to be established as Christianity was established upon the ruins of an ethnic Jewish Church; and he believes that the spiritual manifestations of these times are permitted and especially instituted of God, and are designed to prevail until universally recognized in all their several phases of good and evil, as preparatory to the establishment of the new Church, and not to the establishment of a gross, pantheistic, materialistic democracy.

Willingly submit, then, (and if we are mistaken in our apprehension of facts we hope to be corrected) that if Mr. Harvey had fully apprehended, and undertaken to defend, those lofty interior, unsectarian and Catholic views of the Bible which are appropriate to the New Church foreseen by St. John (Rev. 21.)—against the opposite views often taught by Spiritists and mediums, it is not at all probable that any opposing spiritual powers would have been permitted to obstruct his efforts. But if it is true, as we have suggested, that God has chosen the old and sectarian church to *pass away*, and at the same time has designed for the most lofty providential purposes, that the *present* spiritual manifestations should be permitted to *pass themselves* into universal recognition, how could any one expect to be protected from opposing Spirits, either in the defense of the Bible itself, or exclusively old church grounds, or in an effort to obstruct the progress of those spiritual manifestations, which, it may be added, with all the falsities and infidelities that consequently are mixed up with their truths, are both as a dynamic influence and a phenomenal revelation of an hereafter state, and of the various moral and intellectual conditions of Spirits in the different spiritual spheres—so necessary to the closing up of an old and the inauguration of a new dispensation?

In conclusion, we submit that what has here happened to Mr. Halsey, should stand as a significant lesson to every Christian and other religious opponents of Spiritualism throughout the land, and should induce to them that their efforts to obstruct Spiritualism as such will not be blessed of Heaven, and that it is their duty to take the facts as they are and diligently study them to know what the Divine Father means by this unobscured dispensation of his Providence; and above all, that they should learn to separate the wheat from the chaff, and never seek to destroy indiscriminately the whole crop. Such, at least, are the humble views of

Another Synanthid in the Field.

We are informed by Sister Ann, Allegany county, N. Y., that a young man by the name of George M. Jackson has been spiritually developed as a trance-speaking medium and is at present on his mission West, attending the people with his wisdom and eloquence. Our correspondent, W. K. L., says that for him a cordial reception, trusting God may be glorified and humanity enlightened by his Spirit ministrations.

DATE, TIME, AND LOCATION

Mr. James F. Joy visited again at Father's bedside
last evening, arriving and leaving. The evening however
was brief, in these words of Father's:

The lecturer maintained that the world which has opened to
other than, was still calling men to act on equally able to
achieve the promise; that this was the heart of the new
spirit, and highest spiritual attitude, of every individual, call-
ing on the disinterested of the natural to continue to the final
within; that every fragment of the material light was becoming
and becoming, in an eternal cycle, and becoming a perfect
and still more perfect progression of truth and higher
truth which form the basis of an ascending progress. And
that this, too, is power but is open, open to every human
being daily and hourly. "I have seen and" etc. Every action
is the vibration of some form of good; and the one condition
in our neighbor, but a word is an enabling condition to be
more sanctified; and to avoid this it is necessary to become
disciple of the interior voice.

This is a very brief and important presentation of some of the ideas of the lecture, which occupied nearly an hour. The subject was illustrated with a great variety of well-chosen illustrations. At the close of the lecture, the Spirit also desired to speak through the medium, gave permission to the audience to ask for any further explanation of the subject. A gentleman asked what was meant by the Day of Adugment? This question was readily replied to with great clearness and at length, substantially maintaining that the awakening of the trumpet was the eternal voice of the internal Christ calling for immortality beyond the internal and external; and that the use and growth from which the flesh should come forth, was figurative of the corruption and materialism out of which the quickening spirit would bring immortal life, bringing us to the perfect collection of good deeds, which is sanctification, and others to the realization of the glorious beatitude of communion with the Giver of all good. Hence the lecture maintained that the Day of Adugment is now, and will be forever more.

The subject of the evening lecture was *Imagination and Tradition*. Tradition was considered as the foundation of imagination, and as furnishing the material symbols of truth, assumed to 'man in the rudimentary state, before he could comprehend truth in logical and intellectual form.

Inspiration was considered as the infusion into man of the physical form by the Divine element, so as to give expression to Divine Truth. The lecturer did not think that Moses in the mountain communicated directly with God, but was in a condition to be used or inspired with higher forms of truth than was common in those days; and in a manner similar to that in which Moses stood apart from others of his time, two elements stood in advance of the masses now, and the energy with which he presented his reform, determines the degree of inspiration. The lecturer maintained that earth's children are emerging from the traditional into the inspirational stage of progress, and called earnestly on Spiritualists to inaugurate the latter.

At the close of the lecture, in response to an invitation to the audience to ask questions, the Spirit's opinion of the Bible history of the creation was asked, which was answered substantially by referring the questioner to discoveries of geology showing that the world antedates the Scriptures account when taken literally. It was said that the spiritual eye sees no time intervals, neither does it comprehend the *First Cause*, but sees the emanations from this and other earthly planes and from nuclei for attracting elements which form worlds, and that the period of attention may be properly called the first day. The second day may, with equal propriety, comprehend the period of establishing order, and the third day the establishment of harmony, the fourth day the period of unfolding vegetation, the fifth day the period of developing animals, the sixth day the period required to evolve the human, and the seventh day the revelation of the celestial; and it is here said, with great propriety, that God pronounced all to be very good, and traced from his labors, the series of physical forces, being complete.

Blas, Blaswell for Allen closed

We have received a letter from Ben Hurst, writing from Cleveland, giving an account of the general state of Spiritism in that city, but we regret that it came too late for insertion this week. Ben Hurst's account seems to be true, and has generally well attended, and some of them were delivered to large audiences.

TEST THROUGH MR. CONKLIN.

Mr. E. C. Beller, of Nashville, Arkansas, called at our office a few days ago, and furnished us the following particulars: Previous to leaving home, he obtained an interview with some of his Spirit friends, through a medium, Miss Boren, residing in his neighborhood, and received a promise from them that they would accompany him to New York, and manifest their presence through some medium whom he might there meet. Having arrived in this city, he repaired, as soon as convenient, to the rooms of Mr. J. B. Conklin, 477 Broadway, and requested an interview with the Spirits. Having, in accordance with a custom which is observed by Mr. Conklin in giving communications, prepared several paper pillets with names written on and rolled up in them, the influence through Mr. C. selected one which, on being opened, was found to contain the name of the Spirit of our informant's wife's father. Without any name being mentioned aloud, or anything being said concerning the promise of the Spirits to meet Mr. B. in New York, the influence caused Mr. Conklin to seize the pencil, and the following was written:

"My Son: We all promised to meet you here, and we have kept our promise, though some of us may not be able to speak personally. I have felt that nothing would cause me greater enjoyment than to see your mind fixed and settled upon this most momentous question. I have, with the rest, done all that could be done to aid you to arrive at the truth. We are restrained from giving too much evidence at a time, but as your case demands, and conditions with us will allow, we will gladly impart to you such evidences as we can. Your mind is susceptible to impressions, and it has received from us much which I am pleased to say has been appreciated. We all love you, and would add to your happiness. (Signed) SAMUEL HOIFSON."

This name appended to the communication was the name of Mr. Beller's wife's father, which, the reader will bear in mind, had not been mentioned to Mr. Conklin, as neither had any intimation been given him that there was a previous promise on the part of Spirits to communicate with him through a medium in this city; in addition to which it should be stated that Mr. Beller was an entire stranger to Mr. C. The affair, therefore, as it stands, may be regarded as a strong proof of Spirit presence and identity.

Since writing the above, Mr. Beller informs us that previous to receiving the foregoing communication, the name of his Spirit-sister was selected from a paper pillet, when he secretly wrote a question, under the table, demanding to know whether the Spirit of his former wife was present. The following was written in reply, which, if possible, makes the proof of Spirit presence still stronger:

"My Brother: Your wife and father-in-law, with myself, are the only ones who can answer you now. Others are here, but it is doubtful whether they will be able to say anything. I am very happy that I have been the first one able to announce myself. I will now give place to your father-in-law. He is very anxious to talk with you. (Signed) "LYDIA."

Indian Aid Association.

A meeting of the friends of the Red Man, including the Provisional Committee appointed at a previous meeting, took place at the Lecture Room, No. 15 Lighthouse-street, on Tuesday evening of last week. Among other business that was transacted, a resolution was passed commending to the Public the little work entitled, "*A Plea for the Indians*" (noticed in our last issue) and pledging the use of the influence of the meeting to purchase an edition of said book for gratuitous distribution—such being deemed, for the present, one of the best available methods for the general dissemination of that information which will lead to practical measures for the benefit of the Indian tribes. Other resolutions of similar bearings were passed, and a Committee of five was appointed to engage a house, and invite signatures to a call for a meeting on the *second Monday in October*, to present plans for carrying into effect the object contemplated by the Association.

Apparitions in a Mirror.

The Philadelphia *Sunday Mercury* publishes the following card from "*A retired Comedian*," who had previously furnished several articles to that print, descriptive of singular spiritual manifestations:

A CARD.—The intense excitement in the immediate circle of my acquaintance, in relation to the visible appearance of departed Spirits, and my desire to explain and produce them in the mirror, has partly changed my original design of publishing them. Still, in justice to the public, I feel bound to state that I have shown, reflected in the mirror, the Spirits of C. A. Logan, John Howard Payne, Geo. Lippard, and Edgar A. Poe.

So truthful, so striking, were these likenesses, that I shuddered while

I gazed; as thus, with their spirit-forms before me, I conversed with them.

Mr. Samuel De Poissant, an aged French gentleman, from New York, who knew Bonaparte, and whose enthusiastic admiration of the man and his deeds will only cease to exist with his own life, called up the Spirit of that great revolutionist, and he appeared in the mirror as true to the pictured representative (as the old gentleman said,) as it was to life.

If there is any illusion in all this—the effect of an excited imagination—further demonstrations will in a short time decide.

NEW PUBLICATIONS.

SPIRIT MANIFESTATIONS. By JOHN SNAITH RYMER. London: William White, 36 Bloomsbury-street. For sale at this Office. Price, 16 cents; postage, two cents.

This is a neat pamphlet of forty-two duodecimo pages, in which the author details, in the form of a lecture, the facts and considerations which caused him to become a Spiritualist. It is a production of convincing potency and healthy spiritual and religious tendency, and may be perused with interest and profit by every one who is inquiring into the subject upon which it treats. We would be glad to see it in extensive circulation on this as well as the other side of the Atlantic. We make the following extract, the phenomena detailed in which are very curious and interesting. Speaking of the occurrences at a circle, Mr. R. says:

"We were told through the alphabet, that my little boy was present in Spirit. I had heard of Spirits writing in America—Mr. Wolf, of Athens county, Ohio, writes—'writing is done without human hands, the hand of the Spirit is visible while the writing is done.' I asked if the unseen being could write as on earth—he answered that he would try. I then took from my wife's writing desk a sheet of note paper, clean, and without any writing on it of any description. I borrowed a pencil from a lady friend who was at the table—the table had its usual cloth—on the cloth I placed the paper and pencil—both moved as if by a breath of air; the brass fastenings of my table were then displaced one by one, and fell to the ground; the table was opened or pulled out, and by no human agency; every one in the room was seated at the table and had their hands on its surface. I then asked if I should place the paper and pencil on the table near the opening under the cloth—three sounds, 'Yes,'—I did so, and immediately the form of a small hand was seen under the cloth—it was felt by some who placed their hands upon it—the paper and pencil were then removed, the paper and pencil disappearing at the same time. In a few minutes, the same form of hand was again seen replacing the paper and pencil; the alphabet was called for: 'Dear papa, I have really done my very best.' I removed the paper and pencil, and on the paper was written, 'Dear papa, dear mama,' and signed, 'Watt.' Watty was the name of my child. No one was aware that I intended to ask for this to be done; it was not pre-arranged even by myself; it was the thought of the moment. I have the writing; delusion therefore it can not be, deception or imposition it was not: you have the facts, judge for yourselves.

"At Sandgate, in Kent, we numbered thirteen; the table was elevated at least two feet; the accordion was played, the tune was not known to any of us; we asked the name, and we were told through the alphabet, that it was 'the Song of the Sea.' A hand and arm in white drapery appeared, it was seen by all at the table on several occasions during the evening, and we had every opportunity of very carefully examining it.

"A few evenings afterward the table was near the window—it was twilight—my second girl was touched by a hand—sounds were heard—the accordion was played—the tune was new; we were told by means of the alphabet it was 'the Song of the Angels to the Mourners,' followed by a hymn which had been frequently played before. It was then spelled out by sounds on the table. 'Some will show you their hands to-night.' The table was then gently raised and lifted up several times—a hand appeared above the table and took from the dress of one of the party a miniature brooch and handed it to several at the table; several hands and arms were then distinctly seen by all at the table, of different forms and sizes, sometimes crossed as in prayer, and at other times pointing upward; on another occasion sounds were heard, communications were made, and hands and arms in white drapery were again seen. A Spirit hand took up a Bible which was on the table and opened it; this was seen by all—a leaf was folded down—the hand took a pencil and marked the two verses, sixteen and seventeen of the thirteenth chapter of St. Matthew: 'But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.'"

THE KINGDOM OF HEAVEN, OR THE GOLDEN AGE. By E. W. Loveland. Boston: published by the author. Pp. 268; price, \$1; postage, 12 cents. For sale by S. T. Munson, 5 Great Jones street, N. Y., and at this office.

This book is written in a didactic and semi-oracular style, and its contents, for the most part, purport to have been impressed or dictated by Spirits. Some passages, as to their apparently interior or mystical import, would almost vie with the

pages of Jacob Behmen. The first forty-five or fifty pages are devoted to comments and explanations on various passages in the first seven chapters of Matthew's Gospel. Then follow chapters on the Creation, the Iron Age, the Silver Age, the Golden Age, Good and Evil, Spirit Impression, the Messengers of God, Accepting the Father's Will, Progression, the Controlling God, etc., together with discussions of intermediate and co-related subjects. The style is bold, nervous, lawless, startling and attractive. The book, as to its general contents, rises quite above the level of many of the Spirit productions that have heretofore obtained publicity; it is suggestive, apparently earnest, if not always true; and although we would by no means be understood as endorsing some of its more vital points of doctrine, we think it may be perused with pleasure and profit, especially by those who have not a better theology and religion than it inculcates.

REPLY TO WILLIAM T. DWIGHT, D. D., ON SPIRITUALISM. Three Lectures. By Jabez C. Woodman, Counsellor-at-Law, Portland, Me. 84 pp. octavo.

Mr. Woodman is an eminent lawyer of Portland, and a Spiritualist, and the Rev. Dr. Dwight is an eminent clergyman and Doctor of Divinity, standing in the front rank of his denomination in New England. We gather from a note appended to Mr. Woodman's book, that this Reverend Doctor may be considered as the representative of three-quarters of all the Congregationalists, Baptists, Methodists and Episcopalians in the State of Maine. Hence, when Dr. Dwight concluded to make, and did make, a grand onset on Spiritualism, it was regarded as no common affair. Like the verdict of the Cambridge professors, to a certain class, the sermon of Dr. Dwight, to another certain class, and a very large one, was held to settle the question. Perhaps it would have remained so settled for an indefinite length of time, had not this modern Goliath chanced to encounter, in Mr. Woodman, another David. Mr. Woodman replied to him. He brought to the defence of assailed Spiritualism the resources of a profound and discriminating mind, and such an array of facts and arguments, as, it is not too much to say, completely upset the logic and conclusions of the Doctor. Mr. Woodman used the *woodman's* axe and the pointed discrimination of the lawyer, with equal effect. We shall make extracts hereafter.

Mr. Woodman submitted his lectures to the press, on the following invitation, addressed to him by citizens of Portland: PORTLAND, July, 1857.

TO JABEZ C. WOODMAN, ESQ., COUNSELLOR AT LAW: Dear Sir,—We, the undersigned, members of the Government of the Portland Association of Spiritualists, respectfully request you to furnish for the press a copy of your reply to Rev. Dr. Dwight's sermon against Spiritualism. Your argument, substantially based on the Bible—which is the oldest record of spiritual manifestations, and which modern Spiritualists accept as actual occurrences, because they have witnessed the same in kind—has seemed to us, as also to the most of your audience, so conclusive and irrefutable, that they deem it their duty to ask of you this favor, and yours to grant it, in order that the public may see that modern Spiritualism is *Bible* Spiritualism revised, and not the Bible rejected; and that the Bible, in all its essential parts, stands more in need of Spiritualism in this skeptical and materialistic age, than spiritualism does of the Bible.

Many good men, and some even of the clergy and the Church, are of opinion that, should the old Church and other opponents succeed in crushing out modern spiritualism, by branding it as a *tremendous delusion*, the Bible, which is full of spiritual phenomena, as exhibited at the present time, would at no distant period, be itself denounced as a delusion; for men would say, "If we can not believe in the phenomena, or the so-called spiritual manifestations, which millions of us have seen, and are still witnessing, how can we believe the precisely similar ones recorded in the Bible, but which we have not seen?"

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| JAMES FURRISH, | G. A. THOMAS, |
| M. F. WHITTIER, | N. A. FOSTER, |
| VICTOR M. RICHARDSON, | J. H. KING, |
| S. B. BECKETT, | R. I. ROBSON, |

We expect to be able to supply copies of these lectures within a week. Price, 25 cents; postage, 5 cents.

THE ILLUSTRATED FAMILY GYMNASIUM. Containing the most improved methods of applying Gymnastic, Calisthenic, Kinesiotherapeutic and Vocal exercises to the development of the bodily organs, the invigoration of the functions, the preservation of health and the cure of diseases and deformities. With numerous engraved illustrations. By R. T. Trall, M. D. In two parts. Price of the work, complete, \$1 25. Address Fowler and Wells, 308 Broadway, New York.

We have received from the publishers the first part of this work, which is to be completed in two numbers. It gives ample descriptions and directions, whereby every organ and muscle of the human body may be brought into that proportional and harmonious play which develops strength and health. Its pages are interspersed with numerous illustrative cuts, which represent the human body in as many different shapes and positions as it could be placed in if it were made of putty—almost. To the gymnastically inclined, and to the sedentary, dyspeptic and physically debilitated of both sexes, we commend this work as of great utility.

NEW YORK CONFERENCE.

SESSION OF SEPTEMBER 1, 1857.

Mr. Levy asks: Is not the Spirit-life as a whole an advance on the earth-life?

Mr. PHENIX assumes as a starting-point of thought, that it is, and proceeds to illustrate how and why it is. First, he considers what it is that leaves the body at its dissolution. It is not the spirit of the primate. Decomposition is as much the result of a spirit resident in the particles, as composition. Birth and death are alike results of life. The body is the instrument with which the Spirit writes its earth-history, and has a life of its own which does not enter into the composition of the Spirit proper. He regards the Spirit of the child as the child itself—a resident God-center, outworking new functions through the properties of matter accreted by means of certain unconscious impulses which manifest themselves in what we call growth. The body is a storehouse of means, and new functions or growths the end to be secured. The difference between a child and a man is the difference of outworking function. Memory is one, locality another, etc. The child at birth does not possess them. He is simply a divine crystallization, so to speak, whereas the man is a grand aggregate of outwrought functions, not inherent, but acquired; and this aggregate is what leaves the form—is the man, a child grown, a man outwrought from childhood. Facts of recent observation have furnished strong ground for the conclusion that this Spirit has the power to create for itself a new and more plastic body, in which it continues its existence in a progressed state.

But when this law of development is rudely traversed by another law, and the child is removed by it from its earth body, he thinks it a mistake to conclude, that, by virtue of being transplanted, he acquires superiority in knowledge or wisdom, over the ripened man in the body. Nature presents no such miraculous development as this would be. The natural entrance into the Spirit world is through the door of maturity, and it must be more or less of a misfortune to enter it through any other. It would be an offense to consistency to suppose that the ripened intellect and affections of an orderly life in the body is to hold subordinate rank to-day, with the inexperienced child who left it yesterday.

Mr. LEVY explains that he does not inquire as to whether all Spirits are superior to all mortals, but simply if the condition itself be not a higher one, giving the means to those who have entered upon it to be happier and better than in this life.

Dr. HALLOCK proposed to clear away some of the obstructions which, in his judgment, obscured the vision and prevented our finding the truth sought for by this question. We are perpetually looking at ourselves above or below others in value. Theoretically, as Christians we are Brothers, and as democrats we are equals. But this is only in theory. The moment we begin to build religious systems, or to act in any way, we forget it. We profess these truths of brotherhood and equality, not because we know or realize them to be truths, but because the Bible and Thomas Jefferson taught them. For this reason we profess the truth, but without knowing it, and live the lie. It is not possible for a man to read the Gospel that is published by nature, with the eyes of a saint, standing upon a platform of moral superiority over his brethren and equals—a platform constructed wholly from mere paper opinions, without a single stick of sound timber of natural growth in the whole superstructure. The occupant of this saintly position does perpetually mistake that which is but a difference of value for inferiority of value. The saint makes a prayer, and the sinner makes a plowshare. The saint plumes himself greatly on the mighty superiority of his work, forgetting the while that without the despised plowshare he could not be here to pray. It is sheer ignorance that makes this blunder. Let us look at a chapter of Nature's Gospel. We will suppose a plot of ground to be jointly occupied by the rose, the stramonium, the potato, the belladonna, the grape, the poison-oak, etc., etc. Now let us suppose ignorance mounted on its platform of paper experience, to pronounce judgment on the moral status, that is to say, real values of these different manifestations of being. Seizing the trumpet of reform, (generally the first instrument that Ignorance lays hold of,) it would sound the charge pitched on the key of eternal damnation to the stinkweed, to repent and become a rose, and to the poison-oak to get a change of heart and become a grape-vine, etc. Supposing his congregation to understand the sermon, the poor weeds would all become mourning weeds, and the roses would lose their natural modesty in the odor of fictitious sanctity, to say nothing of other mischief inevitably to follow.

Ignorance having retired, let us suppose wisdom standing upon the broad foundation of its own experience, scanning this congregation of distracted vegetables, and their well meaning but mistaken teacher. He speaks: "My friends, there is a slight mistake. You are all the offspring of the same Father—brothers, equals—differing in quality but alike in value, else you could not be brothers. Let me prove it to you. I will send the rose to the toilet-table, the potato to the dinner-table, and that unregenerate sinner, the poison-oak, I will confine for the present in the medicine-chest; and, when my friend, whose address has occasioned you so much anxiety, attends the prayer-meeting, and the 'amen' corner becomes so heated and the air so impure as to force him out into the cold damp night, which checks the perspiration, and develops a certain kind of inflammation, quite as common to saints as to sinners; you shall see that despised vegetable manifest a divine potency that is not in the rose, with all its beauty and sweet perfume, nor yet the grape with its delicious flavor; but peculiar to itself alone, and to no other form of life beneath the sun."

"The mistake has happened in this way: In some earlier day, a worthy member of the fraternity to which the previous speaker be-

longs, essayed a salad of stramonium leaves, which experience has shown are rather better adapted for a poultice. Failing to get a happy result, he transferred the curse, which properly belonged to his own cookery, to you."

Now, the same ignorance or inexperience which makes these mistakes among vegetables, will be sure to blunder still worse in the garden of human flowers and fruits. Failing to make an apostle out of a scavenger, it concludes the latter to be an evil which it is a duty to abolish. From the standpoint of self-importance, but little truth is visible; and the great truth, that the experience or wisdom which finds a specific good and truth in every form of life below man, must find it eventually in every individual man as well, is not seen at all. But this truth, once recognized, clears the way for the reception of that other truth inquired after in the question before us; and then we shall be able to see with unimpaired vision, that the law which puts the ether above the air, the air above the water, the water above the earth, the vegetable above the mineral, the animal above the vegetable and the human above the animal; puts also the angelic or spiritual above the human, and fixes it there by an irrevocable fiat of natural laws, compared with which the ingenious theories and plausible facts of supposed demonic infestation, lying communications, and unprogressed Spirits, are about as weighty as that other apparent fact which science has entirely abolished—the solid fact, based upon the evidence of the external senses, and backed up by Scripture as strongly as sin itself, that the earth is a fixed flatness and the sun revolves around it.

Herein consists the standard by which to test all ideas—the inevitable relation between the inside, or cause of the universe, and the outside or realm of phenomena. Reason traces the lines of phenomenal causation far enough to see that they converge, and therefore must meet at last in a common center. From this she predicates a unitary origin to all manifestations. From this unitary origin springs the law of Brotherhood; existent alike in the solar system, in the atoms which compose the globe, in its varied kingdoms of organic life, and in the family circle. So that a clear understanding or acquaintance with a single individual member of this great brotherhood of truth and good, is a key to the comprehension of every other. By virtue of this law, the objective is the true standard by which to try the subjective. Man is a part of nature. He can have, therefore, no intuitional revelation of truth, that has not its phenomenal exponent somewhere in that grand system of manifestation, in which man himself, so far as science can trace him, is a brother phenomenon. Nothing can remain permanently in man as a truth, that does not exist in nature as a fact! On this axiom hangs "all the law and the prophets."

Mr. COURTNEY asked for the facts on which it was affirmed that the lines of causation converge, or that all phenomena had a unitary origin! He thought the evidence tended to diversity of origin rather than unity, and that it required a vast variety of causes to produce a single result. As in the movement of the hand, though we refer the action to the will, which would seem to be a unit, we find a variety of motives bearing a causal relation to that external effect. He thinks, as we recede from the external, we meet with greater diversity rather than unity, and that the spiritual world in this respect far exceeds the natural.

Dr. HALLOCK explained. We see the lines of convergence or unity of origin in the fact that chemical analysis finds the same primary elements in man and in the rock. He finds it also in Mr. Courtney's own postulates as stated at a previous conference, to wit, that religion, however manifested in externals, has a unitary basis in the soul of man, and that the universe is outwrought from justice, purity and brotherhood, which "three are one" in the last analysis.

Dr. GRAY thought the question should be answered affirmatively. Death lets us into a comprehension of ourselves, and that is the first step in reformation. From what he has observed as a Spiritualist, he concludes that the death of the body is an elevation of the subject. He is better off than when in the body. But it is not fair to compare an individual on one plane of development or growth with one on a different plane. He thinks the point of attainment secured to the subject through the process of death, is expressed by the highest degree of clairvoyance he is capable of while in the body.

Mr. COURTNEY demurred to the idea that reformation was effected by external conditions. Reformation is of the will, and is a work of the individual. He also excepted, that we could not settle principles by mere analogical inferences.

Mr. PARTRIDGE said, as he understood the question, he must answer it in the affirmative. He thinks the whole of evil arises from the physical condition of man, and never from his spiritual. We have certain physical needs, which the inharmonious and perverted condition of society renders hard and difficult of supply. Out of this struggle grow the different forms of evil we all so greatly deplore. The Spirit man being freed from the necessities of the earth body, is without the temptation which springs from the physical difficulty to supply physical wants. He does not coincide with Mr. Courtney, that reformation originates in the will; he thinks we have no power to will independently of conditions.

Mr. COURTNEY thinks the doctrine that conditions can be superior to the will of man is fatal to a sound morality. The will creates circumstances and conditions; it concluded by them.

Mr. PARTRIDGE asked for an example of its power in that direction.

Mr. COURTNEY gave the Declaration of Independence as an instance. In that effort the will rebelled against circumstances, and conquered them. Out of the condition of despotism it created liberty.

Mr. PARTRIDGE thought the condition of despotism a necessary element in forming the will that opposed it. But if man can will when and where he chooses without regard to time and circumstance, our

Revolutionary Fathers could as well have made their Declaration of Independence before they left the mother country as at the time they did, which he thinks is not a supposable case. As he views it, it required all that went before it in the experience of man, to enable our fathers to will their freedom. The will is not a spasmodic miracle; it is a thing of parentage and natural growth as certainly as man himself. Adjourned.

R. T. HALLOCK.

THE QUESTION OF RE-INCARNATIONS.

FRIEND PARTRIDGE:

The TELEGRAPH of August 15 contains extracts from the "Book of the Spirits;" and from the comments of "F.," my inference is that he claims a new doctrine has been presented to us of the United States by this book (the doctrine of the preexistence and reincarnation of human Spirits.)

This doctrine is not new; long since, while conversing with a Spirit, this idea of ultimate life in the spiritual and the natural worlds was forcibly presented. As nearly as memory serves, and my language can convey the ideas briefly, the Spirit taught me that the Spirit is attracted by certain laws of condition to persons in the body, and while here loses its identity for a short time, and when consciousness returns, finds itself clothed with a natural body. This is termed the "fallen angel," or the "angel of light cast out of heaven."

The material man knows not the spiritual; hence he goes after material things, thus sinning, and this is man's fall. The union of the Spirit with the earthly constitutes the first Adam, and is a rest for the wearied spirit.

If God is not partial, why does one possess faculties so much more perfected than those of another? Does not God create all by one law? Thus there is a progressive alternating from the spiritual to the natural, for the purpose of perfecting. We see the same law in the vegetable and animal, subject to conditions. What is a long life-time here but a moment? Or what are even a thousand long life-times, compared with eternity?

Man is not his own maker, but he is the maker of his own deeds, and is responsible to his God, who has established his law of conditions for development, purifying and perfecting until the Spirit passes into a higher sphere, and returns no more to the earth-life.

These are some of the ideas I have learned from Spirits. I have not yet adopted or rejected them, but hold them for consideration.

Fraternally yours,

F. F. CARY.

REMARKS ON THE ABOVE.

"F." was not before aware that precisely such doctrines had been taught by Spirits in this country as those here set forth by friend Cary, and yet the same or similar ones may have been privately taught by Spirits in numerous instances without ever having obtained publicity. We still think it quite possible that all such expressions from the Spirit world, or from the ill-defined and imperfectly developed intuitions of men still in the flesh, are but the vague and distorted shadows of the truth, as we conceive it to be, that was expressed in our review of Mons. Kardec's *Livre des Esprits* in the TELEGRAPH of August 15. The truth referred to is, that Spirits who have passed out of the earthly or germ-life without any of the states of love to God and humanity which may serve as the germ or radix of a developed heavenly estate (and which can alone exist in the germ-life), are, at certain crises or epochs in the development of the spiritual spheres, or of humanity on earth, permitted to return to the externals of this world, through human or other mediums, and to imbibe therefrom those instructions, and undergo that voluntary and thorough self-immolation to the divine will, which, as connected with the externals of their being, can alone serve as the foundation of a true and happy state in the interior world. It was submitted that we had had proofs and illustrations of this idea in the fact that Spirits had come through different mediums, and in numerous instances, asking instructions and prayers in the external, from those still in the flesh, in order that they might, while thus in their externals, know how to begin their lives anew; and we submitted that such a return to externals, or to this world, was equivalent to a re-incarnation for purposes of future and celestial elevation.

This doctrine I think is true and vastly important in its philosophical and religious bearings; and I repeat it here for the purpose of bringing it more fully to that notice of the general reader. And if this is not precisely the truth, perhaps vaguely or incorrectly conceived by the Spirits, which underlies the strict letter of the communications given to Mons. Kardec and to Mr. Cary, it is difficult for us to conceive of any interpretation of those communications which would relieve them from the appearance (to many minds at least,) of the grossest absurdity.

F.

It is a demonstrable fact that we impart an influence to every thing with which we spiritually come in contact, which influence may be detected by those who are highly susceptible to impressions. Hence we impart a sphere characteristic of our spiritual condition, which is continually sending forth its influence, tending to reproduce itself.

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